HERALD OF FREEDOM.

"I ENTER INTO NO COMPROMISE WITH SLAVERY. I AM FOR JUSTICE, IN THE NAME OF HUMANITY, AND ACCORDING TO THE LAW OF THE LIVING GOD."

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ANTI-SLAVERY.

Gerrit Smith a Member of the American Anti-Slavery Society.

The following letter we know will commend itself to the consciences of thousands who have stood in the ranks of our opposers. A nobler example of *allegiance to truth* than is here furnished, we have never been called on to record. Who that has written a book, or nourished into popular favor a darling enterprize, or headed a controversy, has ever dared, at the dictate of conscience, to change his position in the face of universal obloquy? Such instances are rare; they stand at the summit of human magnanimity. While, however, we cordially welcome Mr. Smith to the labors, reproaches, persecution and glory of this warfare, we see no ground to give up or modify the statements in our exposition of doctrines, to which he takes exception. *As we understand them*, we believe they express *truths* which are dear to us both.—*Emancipator.*

PETERBORO', Nov. 12, 1835.

To Abraham L. Cox, M. D. Rec. Sec. of the American Anti-Slavery Society.

Dear Sir—You will please add my name to the list of members of the American Anti-Slavery Society.

The formation of this society on the principle of "immediate emancipation"—a principle, which my whole head approved and my whole heart cherished—was an event very gratifying to me. From that time to the present I have been its friend; and have been waiting but for the correction of its principal errors, to become a member of it. I cannot deny, and it is due to candor for me to say, that, during all this time, in which I have refused to unite with the Anti-Slavery Society through an unwillingness to appear to sanction its errors, I have forcibly felt that my union with it would be the most clear and influential expression of my approbation of its fundamental and excellent principles. These errors (and some of them are in the organic instruments of the society) remain, to a great extent, uncorrected. Nor are my views of them in any wise changed. After having said so much of them through the press, it would be worse than useless for me again to specify and dwell on them. The society of course, does not admit them to be errors. If it did, it would correct them.

Such, however, is the present crisis in the history of the Anti-Slavery Society, that I can defer my connection with it no longer. The powerful combination to crush it—a combination comprising amongst its elements all political parties—and the manifest purpose to crush it, though it be at the cost of the reputation and property and even lives of its members, urge me, and, I trust, urge ten thousand others, by all that is precious in the rights of its persecuted members, to go forward now, its errors notwithstanding, and make the cause of the Anti-Slavery Society our cause, and the perils of its members our perils.

There is another consideration prompting me to connect myself with the society.—The Heaven-derived right of free discussion, so fully and gloriously recognized and defended by our civil government, is assailed—repeatedly and frightfully assailed—in the persons of the members of this society.—Mobs, demagogues and newspapers, without number, are industriously at work to deprive this portion of our citizens of a sacred right, which, once lost to any, will soon be lost to all. The demand of the South is, that the North shall enact laws virtually destructive of this right; and men are not wanting at the North mercenary and mean enough to chime in with this demand.

My solemn belief is, that the Anti-Slavery Society is now so far identified with the right of free discussion, on account, not only of its manly defence of that right, but still more on account of the lawless and brutal endeavors to hinder its exercise of it, that if the Society be suffered to fall, the right of free discussion will fall with it. Entertaining this belief, I must not only not oppose the Society, but I must do all I conscientiously can to uphold it: and, it is evident, that whilst I refuse to join it, my influence must be more against than for it. Never in our day had the friends of human rights and of civil liberty such an opportunity as they now have, in joining the Anti-Slavery Society, to testify, that, under the strongest temptations to "follow a multitude to do evil," they are still law-abiding, law-honoring men. Never had they such an opportunity, as they now have, by fraternizing with the defenders of great first principles, to manifest their own generous and fearless devotion to those principles.

I scarcely need say, after having repeatedly presented my views to the public on this subject, that the "immediate emancipation" which I advocate, is not the immediate elevation of the slave to our level of social and political rights. How rapid shall be his enfranchisement; or to how severe a code of laws the public safety may require him to be subjected after his emancipation; and whether the doors of society shall ever be thrown open to him—are questions to be settled hereafter. All I now contend for—and I trust that in this every intelligent member of the Anti-Slavery Society agrees with me—is, that he be delivered immediately from slavery, and be raised immediately from a chattel—a thing—to a man.—Nor need I disclaim for myself and for the Anti-Slavery Society, all purpose of interfering with the legislative power of the slave states, and of taking into our own hands the work of liberating the slaves in them. This work belongs to their masters, and to them only. The change, which we desire to see effected in the condition of the South, is a change for the South itself to effect. All we ask, and this we cannot be denied, for it is the correlative duty of an inherent right—is, that we may kindly, temperately and prudently address such arguments to our slave-holding brethren, as we think will persuade them to make this change. This is all we ask; and they are so uncandid and cowardly as to dread the power of these arguments, and to dread the change, which we propose to have effected, and which can be effected only through a corresponding change in their own minds, and by the instrumentality of their own hands!

That immediate emancipation is fraught with the dangers and destruction, which are so vividly pictured by the imaginations of its opponents, I do not believe. The verdict of history is entirely on the other side; and assures us that such emancipation is no less safe than righteous. Instance the British West India Islands,—where, instead of the scenes of violence and carnage so pathetically foretold, and strenuously insisted on by those, who were interested to perpetuate the abominations of slavery, not a single negro has raised his hand against his former owner, nor against the civil authority. But, if there were no example of the safety of immediate emancipation, I must still justify the doctrine, and urge the duty. What is American slavery?—I mean the slavery which is legalized and sanctioned in our country—the system which is so palpably wicked that a plain man once remarked to me: "If it be not wrong, then I am not an accountable being—for then I am incapable of distinguishing between right and wrong: and God will not judge me." The grand and fundamental crime of the system is the clothing of one erring mortal with absolute power over another. What are some of the practical features of the system? It so stands between God's Book and two millions and a half of men, that but few of the rays of the blessed and saving light of that Book are suffered to fall upon them; and yet, in the face of the fact, that American slavery forbids the reading of the Bible and utterly contemns its authority, are we told, that the Bible approves of American slavery! This system withholds from these hopeless millions, God's own institution of marriage, and substitutes concubinage for it. It makes merchandise of them as perfectly as though they were but cattle of the field. Can I, may I, be reconciled to the perpetuity of this horrid system? or to any postponement of its abolition? No—as a man, to whose heart nothing that concerns man is foreign—as a member of a political community, whose corner-stone doctrine it is, that "all men are created equal"—as a Christian, whose holy religion requires the instant forsaking of all sin—I will, I must, continue to plead for the immediate cessation of this giant wickedness.

Very respectfully yours,
GERRIT SMITH.

Sound Doctrine in a Slave State.

The Editor of the Maryville Intelligencer, formerly the Millennial Trumpeter, in East Tennessee, holds to the fundamental doctrine of the abolitionists, that slave-holding is sinful, and follows out this doctrine to its legitimate consequences. It appears from the following editorial paragraph, that he is called an *abolitionist* for speaking the truth.

ABOLITION. "We have on several occasions, plainly and emphatically disclaimed any connection or belief in the principles or practices of northern abolitionists; and we have endeavored to present the claims of Colonization, as the most practical plan of ameliorating the condition of the colored population among us; and yet we have to bear the imputation of being *abolitionists*—and why? Simply because we endeavor to defend the laws of our country against the violence of excited mobs—to appease the wrath of the south against the north—to stay the hand of rapine and murder which threatens to drive liberty and justice from our land. These are the sentiments which constitute us abolitionists, and render our paper so exceptionable with some good men. We respectfully ask a more impartial investigation of our sentiments on the subject of slavery, before the sentence of condemnation is passed upon our labors."

We find in the same paper the "Essay on Slavery, No. 6." At the commencement of which, the writer says:

"Some of the passages will now be noticed, which condemn oppression, and slavery; and in part of which the threatnings and judgments of God upon the oppressor, are clearly and strikingly detailed."

After quoting and commenting on various passages, the writer concludes in the following eloquent strain.

Reader, look at *American Slavery*. What has *it* done? It has taken by violence, the poor innocent African from his country, his friends, his home,—it has chained him amid the pollution, sickness and death in the slave ship,—it has brought him an exile to a foreign land, to weep with his posterity, generation after generation, in perpetual bondage,—it separates brothers and sisters, husbands and wives, parents and children,—it take the babe from the mother's breast, and binds them all and their offspring, in different lands, never to meet on earth again;—it makes them labor and suffer in mind and body, without wages or prospect of liberty, to leave their posterity in the same melancholy state;—it violates the commands of God and destroys the power of the slave to obey them: the commands are "what God hath joined together let no man put asunder." "Bring up" your children "in the nurture and admonition of the Lord," and "search the scriptures." But slavery separates man and wife, takes the child from under the protection and instruction of the parent, and in some States, forbids him to read the Bible, the book that God has given to guide men to heaven, and threatens with a penalty, the man who dares teach him! O, the eye weeps, the heart sickens, while the hand writes. It treads down and dashes with one blow from our bill of rights that memorable and admirable clause, that all men are born free, and possess the unalienable right of life, liberty and pursuit of happiness,—it takes away liberty, it prevents the pursuit of happiness, and it can take the life of the slave, and the man who slew him escapes;—it makes us inconsistent men, who lift up our hands and cry *liberty,—liberty,—liberty,*—to a civilized world, while we tread down our feet, upon more than two millions of slaves! Slavery, thy name is *legion*.

Does the same God rule in Christian, baptized America, privileged with a light from heaven to teach her duty; the same that clothed with *sackcloth* and *steeped in human blood*, ignorant, heathen Africa; because she would not do her duty, and let the bond men go free? If he does, well may we in the language of Jefferson "tremble for our country." Are not the pillars of our government already beginning to tremble?—What means this party and warlike spirit? Is not slavery one prime cause of it? Is not God frowning upon us for our crimes, and letting the wild and mad passions of men loose to drive and rage, reckless of consequences? What friend of his country, of humanity, of God, will not pay his shoulders to heave this *mountain* from our land, in whose bosom there is a *volcano* that will ere long burst, *blight*, and *wither*, and *desolate* our fair country.

The crimes and misery that slavery produces might here be detailed which would make the pious and sympathetic heart ache; But we will simply speak of the obstacle it presents to the progress of the gospel. How much does the fact that the Christian holds slaves destroy his influence and power over the hearts and consciences of sinners around him. What, say they, hold a fellow man in bondage for life, sell his wife and children and hold back his wages; away with the man and his religion. How unfit a person is the master to teach his own slave or another man's slave religion. What, say they, hold us in bondage for nought, sell our wives and children and then pretend he loves us as himself? We don't believe a word of it. Is it not a fact that there are more than 5 colored persons in the Methodist church, to 1 in the Presbyterian church? One good reason is the Methodist church is more opposed to slavery than the Presbyterian; the former will excommunicate members for trading in slaves except the slaves' interest or pleasure is thereby promoted; the latter permits her members to sell human souls for whom Christ died; children of God; part of the body of Christ, for CASH! merely to gratify the master's avarice, and fill his purse, though the slave writhe in anguish, and weep for wife and children gone!! "Tell it not in Gath," publish it not where the Missionary lifts the standard of the cross on heathen land or he will be forbid in the onset.

No wonder that the beauty of Zion is marred and her strength destroyed by intestine war, fighting one another. She is prejudicing the unbelieving world against her, throwing a mountain before her chariot wheels, and God is frowning upon her and sending confusion in her midst. Brethren, shall this evil continue in our midst which our bill of rights, humanity, justice and the word of God concur in pronouncing *wrong*? If it does, we may hang our harps upon our willows, God will scourge us. Then for our country's sake, above all for Zion's sake let every Christian slave-holder now begin to prepare his slaves for liberty, if they are prepared let them *now* go free. They can find an asylum in some free state or in the country of their fathers. The civilized world is rising and fearlessly declaring, and determining to defend the truth: that the African slave trade is a crime that deserves as severe a penalty as piracy, or murder, that is DEATH. *Brethren in Christ, which is the most guilty, the man who chains down a fellow man, or the man who holds the chain upon him, and will not let him go free?*

Of a very different character is the following, from another Slave State.

Slavery upheld by the Bible.

Extract from the minutes of the Charleston S. C. Presbytery.

The following preamble and resolutions are copied from the minutes.

Whereas, The attempt has been made, chiefly by those abroad, and who do not understand, or who wilfully misinterpret our institutions, to sunder the bonds of society as it exists in our families and State, and these United States, and the church of our Lord Jesus Christ—and this in defiance of civil authority, constitutional rights, and moral obligations; and

Whereas, Many engaged in these movements, profess to be governed by the principles of our holy religion, and also to believe all Christians of every name and place to be with them in heart and principle; and this whatever may be their profession or practice, and,

Whereas, All clergymen holding slaves, or preaching the gospel and administering the ordinances to slave-holders, are denounced by those enlisted in such proceedings, as unworthy of admission into their pulpits, and unfit to commune in their churches; and consequently are denied the privileges of professing disciples of our common Lord and Saviour; and this regardless of the most solemn vows that bind the ministers of the same denomination to one another; therefore,

Resolved, 1st. That we deem it a solemn duty which we owe ourselves, our state and our country, as an ecclesiastical body, to make known our sentiments, in reference to such proceedings, together with the position we sustain on the subject of slavery.

Resolved, 2. That in the opinion of this presbytery, *the holding of slaves so far from being a sin in the sight of God*, IS NO WHERE CONDEMNED IN HIS HOLY WORD—that it is in accordance with the example, or consistent with the precepts of patriarchs, prophets and apostles; and that it is compatible with the most fraternal regard to the best good of those servants whom God may have committed to our charge; and that, therefore, they who assume the contrary position, and lay it down as a fundamental principle in morals and religion, that all slave-holding is wrong, proceed upon false principles.

Resolved, 3. That we deplore the evils incident to slavery as we do the evils that may attend any and every condition of human society—that these evils may and ought to be mitigated and removed—and that every good man is bound to sustain all rational efforts to accomplish an object so desirable.

Resolved, 4. That while we approve of the benevolent, pious, and judicious efforts of every religious denomination in South Carolina and the Southern states generally, to remove the *real* attending evils, we utterly disclaim all sympathy with those who ignorantly, rashly, wickedly, or misled by false principles, attempt the removal of an *imaginary* evil, and thus aim a death blow at the bonds of society—at our domestic happiness, civil rights, and religious privileges.

Resolved, 5. That in accordance with the principles of doing unto others as we would be done by, (under similar circumstances,) we will continue to promote in every proper way, the spiritual and eternal welfare of our slaves—and that agreeably to the requisition of Heaven to be "subject to the powers that be," we will sustain with our prayers, our influence, our possessions, and our lives, the laws and institutions of the United States, against the officious intermeddling of mistaken friends or designing enemies.

Resolved, 6. That we do, and ever will regard all who, in defiance of the above principles, and reckless of consequences, urge the immediate emancipation of our slaves, be the same right or wrong, hostile or otherwise to the best interests of our country and of the slave, as men of dangerous influence, whose measures are to be resisted, [illegible] if they may be.

[illegible]

Abolition--Moral Revolutions.

A strange infatuation often impels men to resort to *means* to avert a threatened evil, which operate to accelerate the consummation of that evil;—and while they appear to promise them a total exemption from the object dreaded, secretly, and indirectly, but surely lead to its embrace. This is the present position of the Southern States in relation to the Abolition of Slavery, as one means of averting which, they are now resolving to adopt a *non-intercourse of trade* with the Northern States—and to introduce a *direct trade* with ENGLAND and EUROPE to procure a supply of those commodities, which they were wont to obtain indirectly from us. Thus they rush into *the very jaws of the Lion of Abolition* in their attempts to escape from it. From *whence comes* Abolition? From ENGLAND! How came into the Northern States? From England! English emissaries brought it here; and to escape it from *us*, the South rush into the very furnace where it is raging like a boiling *volcano*! Yet this catastrophe is one of those fatalities of the times which no human sagacity, or caution, can evade; and which has its foundation in *other causes* than any principle involved in the sin of Negro Slavery.—The Spirit of the Age, is relinquishing (as unworthy of its improved ingenuity, and perfect science,) the direct agency of human labor in the production of wealth, confining it almost exclusively to the fabrication of labor saving machinery—by the possession of which in its highest state of improvement, Great Britain now holds the monopoly of the *world*. But, before we proceed further we will enumerate a few of the leading causes not connected with the sinful, or political question of slavery, which are silently but effectually operating to produce its speedy abolition, and which the Southern States can no more escape than they can an epidemic disease peculiar to the climate.

First.—The comparative non-productiveness of slave labor, confined to the production of raw material.

Second.—The immense profits of machinery labor.

Third.—The poverty, and consequent inferiority of Slave States.

Fourth.—The moral, and intellectual and political superiority of free States, who are more wealthy and powerful than slave States. Money being Power—because by money we attain knowledge, science wisdom, and all kinds of superiority.

Fifth.—The loss of time, money, and labor, in watching a slave population which all the world is combined to emancipate!

Sixth.—In such a crisis, Slave States must expend their substance, their minds, and their strength, in a struggle for self-preservation; and as no man could grow rich who was always employed in defending his life, so a Slave State, in the present times, never can prosper, surrounded on all sides by anti-slavery atmosphere.

Seventh.—The policy of nations, bound by compact, and treaties, to extirpate a social relation obnoxious to the feelings of mankind in general, cannot be long resisted by isolated communities, or local governments, whose superior or paramount authorities are parties to the treaties which forbid and denounce the traffic in Slaves.

Eighth.—Whatever is the predominant moral, and political tone of the age, will pervade all countries; and accomplish the *ends*, which its principles aim at. If LIBERTY be that tone, LIBERTY will prevail; and no temporary expedients can long resist the overwhelming power of Public Opinion.

Ninth.—Individual interests must always yield to the interests of masses—and anomalous regulations.

Tenth.—The energy required to resist the pressure of circumstances and opinions universally combined, must exhaust itself and the very resistance now made by the slave states, accompanied by the new truths and interests, revealed by discussion; will prepare them for reaction—and they will become the petitioners to Congress to be remunerated for a property, which they find they can no longer hold—or hold but at an immense loss of money, and a total sacrifice of tranquility, happiness, and comfort.

In respect to the first point—the Slave States will soon tire of producing only the raw material by hand labor; and paying for fabrics that are manufactured by machinery!—especially when this same raw material is produced by machinery, or labor saving inventions. To relieve themselves, the Slave States will finally resort to manufactures, and by introducing machinery, they will drive off their Slaves. Rail-roads and canals will contribute to dispense with immense labor in the work of transportation, and at the same time furnish immense facilities for that change of masters which soon weakens the tie of bondage.

It may be assumed as an axiom, in this view of the question, that no people will long remain poor of their own free will, when they can become as rich as their neighbors by adopting their improvements, and acting on their plans. However the Slave States might prosper, when unmolested, by the cries of abolition; they cannot prosper, when kept in a perpetual state of alarm, excitement, agitation, and vigilance. If they refuse to purchase *Yankee Cottons* —&c—the mere moral effects of such a regulation, will give a shock to the Slave interest, that will jar it almost to dissolution. Nothing operates so potently as fear; but when all other elements of the soul of society are in active fermentation, in addition to this powerful emotion—we may be genial to the spirit of the age—and which will not fail eventually to benefit the slave states even more than the free ones; and to prove more beneficial to the cause of Liberty and the Union, than our imperfect knowledge of unknown effects will now permit us to see, or believe. But the question is too great for a single discussion.

Grand Jury Presentments.

The Grand Jury of Frederic county, Virginia have in due form and with awful solemnity presented the New York Anti-Slavery Society, and each and every of its members, Arthur Tappan in particular, as disturbers of the peace, exciters of insurrection, and all that sort of thing. The Grand Jury, moreover, in order to make clean work, and "due presentment make" of all the nuisances in their neighborhood, have also, in the same "solemn form," presented the whole free population of Virginia as one common nuisance. We copy below the presentments, as they appear in the Richmond papers, to show to what ludicrous and ridiculous purposes the "solemn forms" of justice can be perverted. It is but fair to presume that this redoubtable grand jury did not mean to proscribe all the free population of Virginia, and that the word "colored" has been accidentally omitted, either by the Clerk or the printer, thus giving a false *coloring* to the presentment:—*Landmark.*

"We, the grand jury, duly summoned to attend the circuit superior court of law and chancery, held for the county of Frederick, and duly empannelled, sworn, affirmed, and charged on this 3d day of November, in the year of our Lord 1835 in solemn form present *the Abolition Society of New York*, and each member thereof, and especially Arthur Tappan who is considered as the prime mover and organizer of the said society, which we consider an evil of great magnitude, tending to disturb our peace, and to excite insurrection among our slaves, injuring the right of property guaranteed by the Constitution of the United States, and endangering the lives of our citizens; and we do earnestly recommend to all judges and magistrates, and the police of every city, town, and corporation, to use unceasing vigilance and increased energy in the detection of all fanatical emissaries, and in the suppression of their nefarious schemes and publications; and we do moreover repectfully request the legislature of this commonwealth to take into consideration the existing laws against writing or printing books, pamphlets, or other writings, advising or encouraging insurrection, and the circulation of all such documents, and to enact such further laws on the subject, with increased penalties, as shall more effectually suppress the circulation of all such incendiary matter, and to provide means for carrying all such laws into effect, by giving suitable rewards for the detection and apprehension of offenders.

JAMES D. FICKLIN, Foreman.
A copy—Teste, J. KEAN, Clk.

"We, the grand jury, duly summoned to attend the circuit superior court of law and chancery, held for the county of Frederick, and duly empannelled, sworn, affirmed, and charged, on this 3d day of November, 1835, in solemn form present *the free population of the commonwealth*, as a nuisance; and we do respectfully call upon the legislature for some decisive action upon the subject, such as may facilitate their removal out of the country by such ways and means as shall comport with humanity, safety, and the public weal.

JAMES D. FICKLIN, Foreman.
A copy—Teste, J. KEAN, Clk.

[From the Zion's Herald.]

Mobs, etc. etc.

MR. EDITOR—The state of public feeling, on the subject of slavery and anti-slavery, is both alarming and surprising. We are in danger of losing sight, not only of the *rights* and privileges of the blacks, but also of the whites. To put down the "fanatics and incendiaries," as our opponents are pleased to call us, is, to them, of paramount importance. And to effect their object, they deliberately bid defiance to *all law*, and go at their work in the true spirit of *modern patriotism*. But have the anti-abolitionists to learn, at this hour of the day, that no sect or party is to be put down by *persecution?* Slavery, especially, cannot thus be sustained. Defend it, or apologize for it, and multitudes are struck with horror! *Discuss* it, and the heart sickens at the view. The only possible way to preserve the life of a

"Monster of such frightful mien"

is, to *keep still—perfectly still!* Of this, our opponents are well aware; and, to hush us to silence, they thunder; to put the subject to rest, they agitate it. To a death-like silence, upon this subject, for the last fifty years, slavery owes its prosperity and security. But the charm is finally broken; and the hitherto spell-bound are thinking and talking! The *fires* of discussion are kindled from Georgia to Maine, and our enemies are trying to smother them with *oil!*

A few months ago, it was said that the Abolitionists were a handful of "addle-headed fools," incapable of doing either good or hurt; but now they have become a terror to the *Union!* Therefore "patriotic gentlemen, of property and standing," to the number of four or five thousand are brought into the field, in despite of all law to put down *one man* and a *few women!!* Surely, this argues well for the power and importance of the Abolitionists. With hundreds of thousands of such men, and such women, in our own ranks, as were opposed in the city of Boston, we may reasonably expect, as do our opponents, that something will be done.

Look, Mr. Editor, at the state of things in our country—in our favored New-England; and then say, who are the "fanatics" and "incendiaries." The conduct of the Anti-Abolition editors, and the rabble through the country, has marked them, before heaven and earth, as *fanatics* and *incendiaries*.—These are the characters who bid defiance to law; disturb the public peace; do violence to persons and property; excite to a division of the Union! And this, it is said, is "*patriotism!*" Indeed!

But, Mr. Editor, the excitement which every where prevails, in our country, at the present time, is a very serious matter. The freedom of the slaves draweth near; it cannot tarry long. With the sun of the nineteenth century shining upon us, and the example of England before us, slavery cannot endure in our country, like this, much longer. But, by what means its emancipation will be brought about, I do not say certain. It may be peaceful, bloodless, and glorious; and it may be by general insurrections. It is for slaveholders and their apologists to say which of these modes of emancipation they will have. The God of providence is giving them a little space to make their election. The *doctrines* and *measures* of the Abolitionists tend to a *peaceful* and *bloodless* result. But, by our opponents, our motives are impeached; our characters are aspersed, and our statements misrepresented and perverted. And what calamity God may suffer them to bring upon this country, as a punishment for national sins, I know not. But observe, Mr. Editor, if the union of these States is ever divided on the question of slavery, Anti-Abolitionists in the north will take the lead in that division. It is not pretended, that the Abolitionists are [illegible] [illegible], and that slaveholders of the south never would have thought of opposing [illegible] [illegible], had they not been put up to this, by their allies in the north. Northern presses and northern apologists have been laboring hard, for these two or three years, to stir up the south to resistance. They have, at last, succeeded in raising a tremendous storm throughout the country; and now they point to these troubled elements, and say, "*See what these Abolitionists have done!*"

But it is said that the measures of the Abolitionists have been the cause of the late mobs, which have so deeply disgraced our country. As well might the blood of the martyrs, shed by the Papists, be charged upon the Reformation; and the persecution, connected with revivals of religion in general, upon those revivals, and their promoters. It is not a very difficult thing for wicked men to find excuses of some kind for their wickedness. How many have gone from temperance meetings to grog shops, and taverns, to drink and carouse, who would have been at home, had it not been for these meetings?

But, it is said, the Abolitionists are interfering [illegible], with the affairs of the South. What [illegible] much sympathy it may be said, that we [illegible] and write against [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the question of slavery, that they would not speak and write against it? Oh, does the constitution guarantee that they shall not do this? Did the free States even promise that they would not, *politically*, interfere with slavery where it is exclusively under the jurisdiction of the general government? And have they not as much right to legislate on the subject of slavery, in the District of Columbia and the territories, as the south? Have not the Abolitionists, a thousand times over, most solemnly averred, that they have no wish to interfere with the political regulations of the south? What then have Abolitionists done, that they should be traduced and abused, and hunted down by our political and religious journals and "gentlemen of property and standing?"

And now, Mr. Editor, permit me to say, that Abolitionism, to my certain knowledge, is daily augmenting, both in numbers and strength. Our ranks are *unbroken*; our colors are flying. Our enemies have done more to bring the subject of slavery into notice, within the last *ninety days*, than we could have done in twelve months. Every body is inquiring; there are openings enough for lectures to employ a hundred agents constantly, and where peaceable congregations can be obtained. When you can put out the burning mountains, and roll back the falls of the Niagara, you may think to stop the slave discussion by mobs! Our cause shall triumph, though at the expense of our blood. We are ready to give up our lives, but not our principles. IN GOD IS OUR TRUST.

O. SCOTT.

Holliston, Nov. 17th, 1835.

[From the Liberator.]

Mr. Thompson's Letter.

St. John's, New Brunswick, }
November 27, 1835. }

My Dear Garrison,

As it is, probably I shall not be many hours on shore, and as you will doubtless expect to hear from me before I sail, I snatch an hour to send you a hurried letter. The following is a very brief account of my movements since I bid you farewell.

On Sunday, Nov. 8th, at noon went on board the British Brig Satisfaction—the day remarkably fine—dropped sluggishly down the stream. At five, discharged the pilot, and at midnight were off the lights of Cape Ann.

Monday 9th. Had a fair breeze and a fine run along the coast.

Tuesday, 10th. At one o'clock, P. M. off Grand Manan Island. Took on board a pilot—went into Long Island Bay, where we dropped anchor for the night.

Wednesday, 11th. Set sail for Long Island Bay, and at two o'clock, P. M. came to anchor at Passamaquoddy Bay, off St. Andrews. Had a tremendous gale at night. Had we been on the outside of the harbor it is all but certain that we should have been cast away.

Thursday, 12th. At half past 10, A. M. the captain, pilot, and myself, got into the ship's boat, and, after an hour's pull, landed at St. Andrews. I took lodgings at a quiet, welcome [illegible] [illegible] [illegible] people and only [illegible] England. Until the following Wednesday night I found ample employment in arranging the vast quantity of evidence upon the subject of Slavery which I have brought from the United States. I have now six bulky volumes filled with extracts taken from Northern and Southern papers, besides a large quantity of Tracts, pamphlets, Articles, &c. &c. and a great number of Southern newspapers, which I have preserved entire, with full accounts of Anti-Abolition meetings—Sales of Negroes—Rewards offered for the [illegible] of the slaves, &c. &c. I have also some of the inflammatory handbills circulated in Boston, Salem and New-York, and some Advertisements of Slaves for sale, and setting forth the "Christian" "qualities," "skill," [illegible] and "value" of those wretched beings," who if delivered from the yoke of bondage, would not be able to take care of themselves. I have, besides, about two thousand four hundred Anti-Slavery newspapers, besides Reports, Magazines, Records, Slaves Friend, &c. &c. also a full sets of the African Repository, and Reports of the Colonization Society. I have made every necessary arrangement for the safe transmission to England of whatever document may enable me to illustrate the state of the abolition question in the progress of that mighty movement which under God, you and your honored associates are carrying forward.

On Thursday, the 19th, at seven o'clock A. M. I went on board the Maid of the Mist, Steamer, and at half past two, P. M. reached the city of St. John, where I found our kind and devoted friend [illegible], with a host of communications from your city, and other parts, all breathing the warmest affection, and evincing unshaken courage in the great conflict. My custom-house business, packing, &c. are now done, and I am ready to step on board vessel whenever the word is given. I have experienced the greatest kindness during my short sojourn in New Brunswick. In this place I have been most urgently entreated to deliver a lecture upon the present aspect of affairs in the United States; but owing to the uncertainty respecting the time of my departure, and the overwhelming press of correspondence which requires my attention, I have declined.

A host of thoughts rush upon my brain—a tumult of emotions swell my breast, while my pen lingers over the sheet designed for you.—What can I say, my dear brother? My heart [illegible] [illegible] upon paper. I find my [illegible] [illegible] inadequate to the expression of [illegible] [illegible] [illegible] [illegible] I am more than ordinarily con[illegible] [illegible] However, I am writing to one who [illegible] [illegible] [illegible] [illegible] the cause of the suffering slave [illegible] [illegible] [illegible] It may perhaps, be as well to assure you that, though for a time banished from your country, I love it still—yea, that my love increases towards you as a people; nor can I help feeling frequently that my destinies are linked with yours, and that all which affects the honor and safety of your country are matters of concern and deep solicitude to me. I love America, because her sons, though my persecutors, are immortal; because 'they know not what they do;' or, if enlightened and wilful, are so much the more to be pitied and cared for. I love America, because of the many affectionate friends I have found upon her shores, by whom I have been cherished, refreshed, and strengthened, and upon whose regard I place an incalculable value. I love America, for *there* dwells the fettered slave—fettered, and darkened, and degraded *now*, but soon to spring into light, and liberty, and rank, on earth, as he is ranked in heaven, "but a little lower than the angels." I love America because of the many mighty and magnificent enterprizes in which she has embarked for the salvation of the world. I love her rising spires—her peaceful villages, and her multiplied means of moral, literary and religious improvement. I love her hardy sons, the tenants of her vallies and her mountains green. I love her native children of the forest, still roaming untutored and untamed in the unsubdued wilderness of the "far West." I love your country because it is the theatre of the sublimest contest now waging with darkness, and despotism, and misery, on the face of the globe—and because your country is ordained to be the scene of a triumph as holy in its character, and as glorious in its results, as any ever achieved through the instrumentality of man.

But though my soul yearns over America, and I desire nothing more eagerly than to see her stand forth, among the nations of the world, unsullied in reputation, and omnipotent in energy, yet shall I, if spared, deem it my duty to publish aloud her wide and fearful departures from rectitude and mercy. I shall unceasingly proclaim the wrongs of her enslaved children; and while she continues to traffic in the souls of men," brand her as recreant to the great principles of her Revolutionary struggle, and hypocritical in all her professions of attachment to the cause of human rights. Think not, my friend, that when I speak of America I shall dwell upon the petty foibles (if foibles they be) of the great and growing, and enlightened, and improving people among whom I have travelled. No. I shall leave it to other and more minute and fastidious journalists, to animadvert upon "American manners" in drawing rooms—the treatment of Turkey carpets—the demeanor of "gentlemen of standing and property" in the theatre—the time occupied in swallowing an egg, or dispensing a beef-steak, &c. &c. I shall have other and mightier themes,—LIBERTY OUTRAGED "IN HER SANCTUARY AND HOME"—THE RIGHTS OF MAN ANNIHILATED IN THE LAND OF THE FREE—GOD'S AWFUL IMAGE BOUGHT AND SOLD IN THE AMERICAN MARKET. Upon these topics I shall write, and speak, and print, while Heaven continues to me reason and energy, or until America learns justice to her captive children. I shall guard against the charge of misrepresentation by founding all I say upon undoubted and incontrovertible *evidence*, viz: AMERICAN DOCUMENTS. Sages and Senators, Priests and Politicians, Mechanics and Merchants, Lawyers and Legislators, shall all speak for themselves, assemblies, and Synods, and Presbyteries, and Associations, and Conferences, and Conventions, shall all speak in the language of their own "Preambles," and "Protests," and "Resolutions," and "Appeals," and "Counter Appeals," and "Pastoral Letters," and "Official Disclaimers." I will echo the sentiments of the Cradle of Liberty, in the words *they* uttered. I will read the various interpretations of the American Constitution from the identical leading articles and pamphlets put forth by its most "zealous" and "patriotic" defenders. The Otises, and the Spragues, and the Fletchers, who lacked the magnanimity to allow me the chance of contending with them on the day when they traduced their COUNTRY and ME, shall be heard in Great Britain. The placards that have adorned the walls of Northern American post offices and Southern slave markets, shall appear before the eyes, and make their own unaided appeal, to British hearts and British understandings. If I am asked why I thus discuss American Slavery on British soil, I will point to the immense amount of American slave-grown produce floating in our harbors, or stored in our warehouses; and I will urge my countrymen and countrywomen, by every consideration which humanity, political economy, and religion can suggest, to cease from the use of the accursed thing.

It is matter of unfeigned thankfulness, that, frequently and publicly as I have spoken upon the subject of slavery in all its bearings, and anxiously as I have sought investigation into my views, principles and purposes, the only charge which has been framed against me, touching the sentiments I hold, which has been put into specific language, is grounded upon a single expression in a *private* conversation; that expression severed from its connection, and *perverted from a simple and legitimate argument, drawn from the* POLITICAL PRINCIPLES OF MY OPPONENT, *into an unqualified declaration of my own sentiments*. Other charges have been preferred, affecting my moral character. These (in accordance with the advice of my friends) I shall leave to my revered associates in the cause of abolition, who are thoroughly acquainted with my past history, and are at liberty to take what notice they please of the multiplied paragraphs which have been circulated with a view to blast my reputation and rob the bleeding slave of the value of my poor services in his behalf. My history for the last five years is known to thousands. I have been ever, during that time, before the world; my words and actions constantly open to public scrutiny. I appeal to the members of the London Anti-Slavery Society; to the members of the Metropolitan Agency Committee, whose agent and representative I was, up to the time I left for this country. I appeal to the various Committees throughout Great Britain, with whom I have been associated. I appeal to the multitude of ministers of the Gospel, and Christians of every denomination, on both sides of the Atlantic, with whose acquaintance, co-operation and friendship I have been honored. I appeal to all with whom I have had any transactions, pecuniary or otherwise, to point to an act, a word, at variance with honor, honesty, or veracity.

I came not to the United States, as has been falsely and wickedly asserted, "*a fugitive from justice*." I left the country of my birth after an arduous and triumphant career, laden with benefits, and wafted by the blessings and prayers of a Christian community. *There* the paths to honor, independence, and popularity, were before me, and by many I was besought to stay and tread them. I preferred to visit your shores.—I came, as you and all who know me can bear testimony, not to seek the silver and gold so largely obtained by other "foreigners," but to spend and be spent in the cause of freedom and humanity, asking *only a hearing* on behalf of the captive pining and sighing within the borders of your free and fertile land. I have been accused of "abusing the hospitality" I have received. I believe this charge will never be preferred by any who have cherished the stranger, against whom this accusation is so often hurled; it never shall be, if a gratitude which neither time nor distance can efface or weaken, and a fervent love and active zeal for the true welfare of their country, will commend me to their continued regard. The charge, however, has invariably originated, I believe, with those from whom, if *any friend* of the slave were to ask *bread*, he would receive a *stone*; or if a *fish*, he would receive a *serpent*; or if an egg, would receive a *scorpion*.

While I thus repel certain charges which have been unjustly brought against me, let it not be understood that I desire to claim infallibility, or to vindicate, excuse, or palliate any act of my past life which is justly reprehensible; God forbid! I trust I have too sacred a regard for the principles of truth and integrity to attempt to weaken their force upon my own or other minds by extenuating any conduct involving a violation of those principles. Wherein I have erred I have no hesitation in speaking in terms of the bitterest self-reproach. Before heaven and the world I am ready frankly and sorrowfully to acknowledge my faults. Could any labor, any sacrifice, could my tears or my blood, expiate [illegible] [illegible] [illegible], the errors of my past life, I would freely do and suffer all within my power. What more can I say? What more need I say? What more is required, in reference to my fellow-men, by Him who is the righteous Judge of all mankind? What more is demanded by any Christian in America—in the world? To the enemies of the sacred cause I advocate, nothing I could say would be satisfactory. In their eyes the crime of an individual consists not in apologising *for sin*, or continuing *in sin*, but in repentance and reformation; in turning *from sin*, and bringing forth fruits meet for repentance. *Then* is he brought up for judgment, and condemned and punished for the sins of the past, *on account* of the rectitude and unblameableness of his present conduct.

No fact is more obvious than this. The men who most severely scrutinize the character and conduct of abolitionists, and "compass sea and land" to frame a charge against them, are the open, shameless, and systematic defenders of A SYSTEM OF PIRACY, LUST, HEATHENISM, AND SOUL-MURDER. To such I make no appeal. They lack every principle of sound and righteous judgment. To those in the christian world, who, forgetting the "charity" which "rejoiceth not in iniquity, but rejoiceth in the truth," which "hopeth all things, and believeth all things," are prone gladly to receive, and eagerly to propagate, reports injurious to the reputation and usefulness of those who are laboring in the cause of humanity and freedom, I would say, Study the character of him whose disciples you profess to be—remember his awful words, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you again. He that is *without sin* among you, let him first cast a stone."

I thank God, I cherish no feelings of bitterness or revenge towards any individual in America—my most inveterate enemy not excepted. Should the sea on which I am about to embark, receive me ere I gain my native shore—should this be the last letter I ever address to you, and, through you to the people of America, Heaven bears me witness I with truth and sincerity affirm, that, as I look to be freely forgiven, so freely do I forgive my persecutors and slanderers, and pray—"Lord lay not this sin to their charge."

Should a kind Providence place me again upon the soil of my birth, and when there, should any American (and I hope many will,) visit that soil, to plead the cause of virtue and philanthropy, and strive, in love, to provoke us to good works, let him know that there will be one man who will uphold his right to liberty of speech—one man who will publicly and privately assert and maintain the divinity of his commission to attack sin, and alleviate suffering in every form, in every latitude, and by whatever name, and under whatever sanctions and authorities it may be cloaked and guarded. As coming on such an errand, I think I may pledge myself, on behalf of my country, that he shall not be driven, with a wife and little ones, from the door of a hotel, in less than thirty-six hours after he first breathes our air—that he shall not be denounced as an "incendiary," a "fanatic," an "emissary," an "enemy"—that he shall not be assailed with oaths and missiles, while proclaiming from the pulpit, in the house of God, on the evening of a Christian Sabbath, the doctrines of "judgment, justice and mercy"—that he shall not be threatened, wherever he goes, with tar and feathers—that he shall not be repudiated and abused, in miscalled religious news-papers, and by men calling themselves Christian ministers—that he shall not have a price set upon his head, and his house surrounded with ruffians, hired to effect his abduction—that his wife and children shall not be forced to flee from the hearth of a friend, lest they should be "*smoked out*" by men in civic authority, and their paid myrmidons—that the mother and her little ones shall not find, at midnight, the house surrounded by an infuriated multitude, calling with horrible execrations, for the husband and the father—that his lady shall not be doomed while in a strange land to see her babe clinging to her with affright, exclaiming, "the mob shan't get papa"—"papa is good, is he not? the naughty mob shan't get him, shall they?"—that he shall not, finally, be forced to quit the most enlightened and Christian city of our nation, to escape the assassin's knife, and return to his country that, in Britain, the friend of virtue and humanity, and freedom, was put beyond the protection of the laws and the pale of civilized sympathy, and given over, by professors and profane, to the tender mercies of a blood-thirsty rabble.

If spared, I shall send you, from time to time, an account (as minute and regular as my time and strength will permit) of my journeyings, labors, trials, disappointments, encouragements and successes, with the progress of the cause generally, on the other side of the Atlantic. My beloved American friends must not think unkindly of me, if I do not write to them individually. Through the pages of your journal I will keep them acquainted with my sayings and doings.

Let it never be forgotten that our object is the ABOLITION OF SLAVERY THROUGHOUT THE WORLD—that ours is not a sectional or national question—that the energies now concentrated for the immediate emancipation of the *American* slave, are to be continued in full and growing operation while a captive sighs into the ear of awakened philanthropy, or the heavens are pierced by the unutterable groan of one immortal being into whose soul the iron of an unjust bondage enters. Brazil, with her two millions of slaves, awaits the well-directed moral influence of Great Britain and America *united*. A part only of the Antilles is free. A vioce from Cuba and Porto Rico, from Gaudaloupe and Martinique, is heard, "Come over and help us." Yes, and by God's assistance, *we will*. Our vision shall comprehend the whole field. Our energies shall be directed to the annihilation of slavery wherever it exists on the face of the globe. We will "remember them that are in bonds, as bound with them," in whatever country, in whichever hemisphere they dwell. The voice of remonstrance shall be heard from isle to isle, and from shore to shore, and from continent to continent, until Christendom is purged from the stain of blood, and Africa delivered from the spoiler of her children.

"Muse! take the harp of prophecy. Behold
The glories of a brighter age unfold!
Friends of the outcast, view the accomplished plan,
The negro towering to the height of man.

* * * * *

Is greatness bound to color, shape, or air?
No! God created all his children fair.
Tyrants and slaves no more their tribes shall see,
For God created all his children free!

Now Justice, leagued with Mercy from above,
Shall reign in all the liberty of love;
And the sweet shores, beneath the balmy west,
Again shall be the islands of the blest."

I shall endeavor to get the Societies in Great Britain to observe the last Monday evening of the month as a season of prayer for the abolition of slavery throughout the world. It will be delightful on that occasion to blend our spirits in prayer and intercession before a throne of grace. Thus, waiting upon the Lord, we shall renew our strength. We shall mount on the wings of eagles. We shall run and not be weary. We shall walk and not faint.

It was inexpressibly painful to leave without the opportunity of saying farewell to the endeared companions of my struggles and dangers in your city. Perhaps, however, it was better that it should be so.

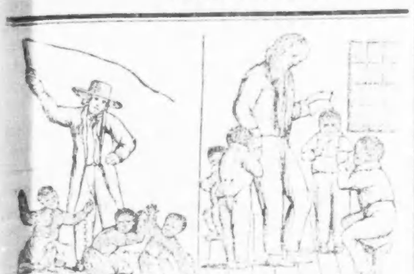
"Ye, who have known what 'tis to dote upon
A few dear objects, will in sadness feel
Such partings break the heart they fondly hope
to heal."

Let me now take an affectionate leave of my friends throughout America. Tho' my scene of labor, for the present, will be distant from yours, I shall be contending for the same high principles—I shall be seeking to advance the same holy object. Let me have your prayers, that the blessing of the Most High may rest upon my efforts to arouse the sympathies and enlist the co-operation of the wise and virtuous in Europe. You may confide in my devotion to the cause. I will not cease to commend you to the care and benediction of "our Father who is in Heaven;" and I will look forward to the day when (if never again on earth,) we shall meet where all is joy, and calm, and liberty, and love.

In parting with you, my beloved brother, words fail me, and I must be indebted to the language of your own eloquent, animating and Christian-minded letter to me. "With a full heart and weeping eyes I bid you farewell.—Our feelings, purposes, hopes, *souls*, are one.—Nor time, nor distance shall separate our spirits. I know you too well to believe that you will ever prove recreant to the cause of God. Together let us antagonize with a world lying in wickedness." Amen, with all my heart! We have grappled with the monster—let us never relinquish our hold, till he falls into a grave of infamy from which there is no resurrection, or we are summoned from the conflict here—

"And cease at once to work and live."

In the bonds of closest affection,
Your friend and fellow-laborer,
GEORGE THOMPSON.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: DECEMBER 12, 1835.

All men are created equal; are endowed by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF INDEPENDENCE.

All men are born equally free and independent; and have certain, natural, essential and inherent rights; among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.--

We should "like to know" where, or from what source the N. H. Sentinel derives its authority for denying to Congress the power of legislating "in all cases whatsoever" in the District of Columbia? or of *doubting* even whether that body possesses the power? Certainly not from the constitution of the United States. In that compact between the States the power is fully given without reservation or restriction. On what authority also does the Sentinel insinuate that abolitionists, or any other class of citizens are attempting to *drive* the slave-holding states to the relinquishment of what they are pleased to call their claims upon the degraded and suffering slave? Nothing in their articles of association, and nothing in their proceedings, in our apprehension, warrants such an inference. They use no weapons more offensive than such arguments as in their opinion have a bearing upon the subject; no force but that of moral suasion;—nothing more *driving* than "self-evident truths." With the design of making these means effectual, abolitionists have applied them to the slaveholder. They have addressed themselves to his conscience, to his sense of justice of right and wrong, and not to his fears; unless indeed it be to those salutary fears that arise from a consciousness of persevering in injustice, and which are not unfrequently productive of genuine repentance. But let the Sentinel speak for itself:—

"We perceive that extensive preparations are making to flood Congress with petitions for abolishing slavery in the District of Columbia. The attempt will be fruitless, now; and were the period more favorable, we very much doubt Congress having, with general legislative power, the power *conceded*, understandingly, to touch this question. We forget that the District is composed of two slave states, and surrounded by such states. It would be like making a single County in Virginia, or Carolina, a free district. When the district was ceded, Congress did not claim any jurisdiction over slaves, nor did the states ceding, or individual owners of this species of property, for a moment suppose Congress could legislate upon the subject.—When Maryland and Virginia become free states, the District will become free of course. Should Maryland alone become free, there may be no insurmountable obstacle to confining slavery to the north line of Virginia. We may, and every philanthropic heart must, mourn over this tremendous evil—but if ever freedom is granted to the slave, it must be through disunion and blood, or mild, convincing argument. We may as well attempt to *drive* a drunkard, while in his cups, to resolutions of temperance."

In order to relieve the Sentinel from its doubting condition—which is sometimes a perilous one—and also, to show the extent of the jurisdiction of Congress over the District of Columbia, including slaves as well as other persons and matters and things which are and may be the subjects of legislation, we extract for its especial benefit, and for the benefit of such others as may be afflicted with like doubts, a part of the eighth section of the first article of the Constitution of the United States:

"The Congress shall have power to exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten miles square) as may by cession of particular states, and the acceptance of Congress, become the seat of the government of the United States."

It was several years after the formation and adoption of the constitution, and the organization of the government under it, that the states of Maryland and Virginia, with a full knowledge of its provisions, ceded the territory now known as the District of Columbia, with the consent of the people composing the District. To say then that, at the time of its cession, "Congress did not claim any jurisdiction over slaves" and that the States ceding the territory, and the masters of slaves inhabiting it did not suppose that Congress could legislate upon the subject of slavery, is making the allegation at random, and not only without, but in opposition to the highest authority to the contrary. We know indeed that slave-holders affect to deny to Congress this power, and are very much in the habit, whenever the subject is touched, of threatening a dissolution of the Union:—intending no doubt to operate upon such minds as are credulous and timid enough to believe and fear that the slave-holders will voluntarily place themselves in a situation where they may be compelled to contend without assistance against the exasperated slaves. Abolitionists do most earnestly deprecate a dissolution of the Union. They view it as a politilal evil of immense magnitude. But if, to preserve it, the right of freely discussing the question of slavery, or any other question, political or moral, must be surrendered, why then let the Union and all its benefits go to the winds. Liberty is a boon of too great value to be bartered for a Union of any sort upon such degrading conditions.

Refutation of the Cut Throat Story.

The story first circulated by William L. Stone relative to a conversation between George Thompson and a Mr. Kaufman, in which Mr. Thompson was made to say that *every slaveholder ought to have his throat cut*, is fully refuted by the following evidence which appears in the Boston Daily Advocate of Dec. 2d. This evidence comes from a gentleman who is entitled to full confidence and credit, and he is so well known that he requires no certificate of Theological Professors of his christian integrity and veracity. If the editors of newspapers who have seized upon this calumny to injure Mr. Thompson would publish this refutation, they would do an act of justice to him and place their own characters in an estimable light for candor and honesty.

☞ Since the above was written the statements of Rev. A. A. Phelps and Prof. J. Gregg, who were also present when the conversation alluded to in the following article was had, have appeared in the Liberator, and they confirm Mr. Sunderland's statement and most clearly refute the charges of Mr. Kaufman. These we should be glad to give in to-day's Herald, but have not room.

To the Editor:

SIR,—I have just now seen a communication taken from the New-York Commercial Advertiser, and signed by A. Kaufman, Jr. in which the writer refers to a conversation which took place between himself and Mr. George Thompson, during the visit of the latter gentleman to Andover in July last, and in which Mr. Kaufman says that Mr. Thompson used the following language:—*If we preached what we ought, or if we taught the slaves to do what they ought*, WE WOULD TELL EVERY ONE OF THEM TO CUT THEIR MASTER'S THROATS."

I cannot express the astonishment I felt upon reading this statement, as I was present during the interview when the above language is said to have been used, and I am sure that no such language was used by Mr. Thompson. I am confident that I heard every word which passed between Mr. Thompson and Mr. Kaufman, on that occasion, as I felt considerable solicitude in it, from a little knowledge which I had previously had of Mr. Kaufman, occasioned by some statements which I had heard him make concerning the church of which I am a member, in the chapel of the Theological Seminary at Andover.

I can easily account for the mistake into which Mr Kaufman has fallen in relation to what Mr Thompson did say at that time, as he appeared to be somewhat embarrassed, especially when he was requested to mention one place in the Bible which gave one human being the right to hold another as property. He apologized for not being then prepared to quote a passage from the Bible to this point, and added that "he could do it at another time."

Something was then said which led Mr. Thompson to quote Exodus 21: 16, "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death;" upon which Mr. Kaufman immediately asked—"And would you have the slaves rise and cut their masters' throats?" or words to that effect. Mr. Thompson answered, "NO! *But if one could have a right to cut another's throat, the slave had a right to cut his master's throat who held him in bondage*," and then added, that "NO one could have such a right, and that he would not have a drop of the slaveholder's blood spilt, if by this means all the slaves could be set free throughout the world;" and language to this effect he repeated to Mr. K. frequently.

It was repeated, because Mr. K. said to Mr. Thompson a number of times, "you would have the slaves cut their master's throats, would you?" and once Mr. Thompson answered in reply, "that the slaves had as much right and as much provocation to do this as some of our fathers had to put the British to death when they felt that they were oppressed by them; but he did not believe it right to shed blood in any case."

During the conversation, Mr. Kaufman appeared excited, and manifesteed, as I thought at the time, rather unpleasant, if not a captious spirit. Mr. Thompson manifested nothing that had the least appearance of anger; his manners were agreeable and christian-like as usual.

The conversation took place at the house of the Rev. S. W. Willson, who himself was present, together with the Rev. Mr. Downing, Prof Gregg, and some others, who will, I doubt not, confirm the statement I have made above. In the mean time, the public may rest assured, that the writer above named labors under a misapprehension, and that George Thompson did not at the time referred to, use the offensive language which has been attributed to him.

LA ROY SUNDERLAND.

Boston, Oct. 24, 1835.

[For the Herald of Freedom.]

Mr. Kimball:—Since my last letter from Lebanon I have been striving to plead the cause of the oppressed:—lectured twice on the subject in different parts of the town of Lebanon—trust that an increasing interest is beginning to be felt there—the cause has some warm friends in that place—expect I shall visit there again, and probably form a society.

I came to this place last Saturday—the members of the Methodist E. Church here, had heard of abolitionism—they felt a desire to know what it was, and passed a vote at one of their meetings, some weeks ago, to send me an invitation to come and give them lectures on the subject,—sent me word accordingly—of course, when I arrived here, I met a hearty welcome;—the people had a *mind* to hear: quietly, attentively and with deep feeling they listened to three lectures, without manifesting uneasiness, though the weather was exceedingly cold and unpleasant, and one of the lectures nearly two hours long. It was not known that there were more than three abolitionists here before the lectures; *two* of these, *official* members in the Methodist E. Church, were made so by the article, in the Christian Advocate and Journal last August, in which the Editors of that paper so severely *censured* the N. H. Conference in reference to the case of one of its accused members.

Owing to the severity of the weather, while lecturing here, we had comparatively a small congregation; but the number that did attend showed that the people were deeply in earnest to hear for themselves. At the close of the third lecture we formed *two* Anti-Slavery Societies, a male and female from among the most efficient part of community; and a large proportion of all present at the lectures became members. Mr. Lewis Howard is President, and Rev. Edward A. Rice Secretary of the Grantham A. S. S. Miss Ianthia Howard is President, and Miss Emaline Cone Secretary of the Ladies' Anti-Slavery Society. These societies have taken hold of the work *understandingly*, and I doubt not will move forward *firmly*. They are both auxiliary to the N. H. Anti-Slavery Society.—The following are the second and third articles of the men's Society, viz.

Art. 2. The fundamental *principle* of this Society is that human beings *claiming* and *holding human beings* as *property*, as mere "goods and chattels," is a *sin* against God, and as such, should be NOW repented of and *immediately* abandoned and that forever.

Art. 3. The *object* of this Society is the entire abolition of Slavery in the District of Columbia and throughout these United States.—While we admit that each State in which Slavery exists, has, by the Constitution of the United States the exclusive right to *legislate* in regard to its abolition in said state, we shall aim to accomplish *our* object *only* by *moral* and *Constitutional* means, endeavoring to convince all our fellow men of the great sin of persisting to claim God's image as property, and holding the same as merchantable goods, thus reducing immortal beings to the condition of *brute beasts*."

The following are three of the articles of the Ladies' A. S. S., viz.

Art. 2. The chief *principle* of this Society is, that holding *human beings* as PROPERTY, or *slaves*, is a SIN; and, therefore, like all other sins ought to be IMMEDIATELY *repented of* and *forsaken*.

Art. 3. The *object* of this Society is the abolition of Slavery in this nation, and the *improvement* of our colored population in their *moral* and *civil* condition.

Art. 4. In accomplishing our object we reject all *physical* or *unconstitutional* interferance, and rely wholly upon truth in producing a change in public opinion, so that by a *moral* power we expect to overthrow that system of oppression that now disgraces our otherwise happy country."

Our cause is *onward*. God and truth are on the side of the oppressed—political office-holders and seekers may cry out and howl—they may *quarrel* for the *loaves* and *fishes* but we have a more noble work; yea, we are doing a *great* work and why should it cease for us to go down to them? No—we will press home the great *moral* question, and through God we shall triumph.

GEO. STORRS.

Grantham, N. H. Dec. 1, 1835.

P. S. Since writing the above I have delivered a fourth lecture, in another part of the town, and a number there gave their names to join the Anti-Slavery Societies of Grantham.

Brattleborough, (Vt.) Nov. 20, 1835.

Dear Brother Storrs,—I sincerely regret that I was from home during your late visit at my house. When I returned and found you had left for Utica, my disappointment was great. It seemed for a few moments that I could hardly be denied an interview with you. I contented myself, however, with the belief that I should see you on your return to N. H.; but this pleasure is denied me. I wish, however to commit a few thoughts to paper for your encouragement. I was rejoiced when I learned by my wife that you appeared cheerful and happy amidst the arduous duties and perplexing cares of your present calling. I believe the cause in which you are engaged is the cause of God, and that you are interested in one of the most glorious Missionary enterprizes that ever engaged the attention of man. If you are an honored instrument in the hands of God of assisting in the great work of wiping the foul blot of *Slavery* from our otherwise happy land, I have no doubt but you will receive your reward. I am thinking, however, it will not come in dollars and cents, nor in soft words and kind speeches, unless there is a great change of times—but in the sweets of an approving conscience here, and in the enjoyment of rest in heaven hereafter. You have my best wishes, and an interest in my daily prayers for your support, and comfort, and final victory in the cause of suffering humanity.

You probably recollect that some nine months since I made my appearance in the "Herald of Freedom," as an earnest and sincere inquirer after truth. I then declared myself Anti-Slavery in sentiment; and to Colonization, an unflinching enemy. My difficulty was principally with regard to measures. I was utterly at a loss to know how or where to commence my effort,—but I gave myself to prayer, reading, and meditation. The Lord is my witness that I desired to be guided by wisdom unerring in this deeply perplexing question. And as the result of my diligent inquiries and faithful investigation, I find myself prepared to announce to you that I approve, and that heartily, the principles of the Anti-Slavery Society. Believing slavery to be sin and a flagrant sin in the sight of God, it is the duty of all to discountenance it in every expedient and lawful way; and that it is the duty of all who hold man as property to give it up, and to do it *now*. This may be done, in my humble opinion, with perfect safety to *master* and slave. It is among the unaccountables, that we should be called upon so repeatedly, and that from such high sources, to let the subject sleep because it is an exciting one, to suffer sin upon our neighbor because, forsooth, he will be offended, or become excited. Those who are the most opposed to the sentiments and measures of the abolitionists, and have denounced them in the most unchristian and inhuman manner and heaped upon them all the vile epithets imaginable, have not, to my knowledge, been able to point out any definite course for the abolition of slavery. They declare themselves opposed to the system in all its parts—they believe it is rotten to the very core—a great evil—a sore evil—we ought to get rid of it—but let it alone, least civil or ecclesiastical stife be stirred up;—but all that has or can be said on the subject will not affect me in the least until I am shown, and that plainly, a more excellent way. Until this be done, I can say concerning abolitionism, I shall live it, I shall talk about it, I shall write concerning it, I shall pray for its prosperity, I shall circulate its publications, and all this NOT *in violation of my solemn vows* but in strict accordance with my duty as a christian and philanthropist.

I believe the subject is under investigation in this place with many, and as far as light increases the people become favorable, and I have no question but the Abolition cause has many secret friends among the people of my present residence. Some, to whom I have handed the Slave's Friend, the Anti-Slavery Record, Human Rights &c., when they received them from my hands, were decidedly opposed to our principles and measures, have since said to me, "have you any more tracts for me—I am fond of reading tracts of every description."

I have but little doubt that the small bundle of Abolitionism that I took from the despository at Concord last August, has already made more than thirty Abolitionists. More can be done in this way than I anticipated when I commenced in the work of distribution.

If there are any more in the office for gratuitous distribution, I can circulate to the best advantage almost any amount.

Yours respectfully,
GUY BECKLEY

[For the Herald of Freedom.]

Chester, December 3, 1835.

MR. EDITOR,—Considerable interest having been excited in this town during the last year, in regard to the subject of slavery, (a subject about which almost nothing had ever before been said,) a meeting was appointed to be held on the 12th of September last, (at the Presbyterian Meeting-house) for the purpose of discussing the subject, and, if thought best, of forming an Anti-Slavery Society. At the meeting, after a somewhat extended discussion, in which all were invited to take part, it was, on motion.

"*Resolved*, That it is expedient to form an Anti-Slavery Society.

DR. NATHAN PLUMMER had previously been appointed Chairman, and AMOS CHASE, Secretary.

When it was resolved to form a Society, a Committee was chosen to draft a Constitution. The Committee reported a form of Constitution, which was twice read and adopted.

The following is the Preamble with the three first articles of the Constitution.

Believing that slave-holding is a sin against God, as well as a violation of the dearest rights of man, and that its *continuance* involves the dissolution of the Union, the insurrection of slaves, and the curse of God upon our country;—and feeling it our duty unitedly to remonstrate against it, we have formed ourselves into a society to be governed by the following

CONSTITUTION.

Art. 1. This Society shall be called the Chester Anti-Slavery Society, Auxiliary to the N. H. Anti-Slavery Society.

Art. 2. Its object shall be to enlighten the public mind on the subject of Slavery, and, if possible, persuade the slave-holder to emancipate his slaves.

Art. 3. This Society will never advise or countenance a resort to force, but will use, for the accomplishment of its object, those means, and those only, which are sanctioned by the Gospel, and the Constitution and Laws of our country.

The Society consists of nearly 70 members. BENJAMIN P. CHASE, Esq., was chosen President, AMOS CHASE, Secretary.

AMOS CHASE, *Secretary*.

Arthur Tappan & Co., in their letter requesting the publication of the anti-slavery expose, say:

'Thus far our business has been increasing. We have never sold so many goods in one year as we sold the year ending 31st December, 1834; nor so many in so many months, as since that period, nor so large an amount in cash in the months of July and August as the present year.'

[For the Herald of Freedom.]

It is not seldom in these days of inquiry into the condition and treatment of the African race, that we find men, who, wishing to clear the slave-trader and master from the heavy charges brought against them, avow that the negro is not a man. Some, in order to prove their assertion, point you to his wickedness, his sullen and stubborn temper, just as though there were no white men possessed of like tempers. One would think, from the accounts which we have from the South, that the slave-masters and drivers were not always free from tempers. A man who had formerly been a slave-driver, observed to a friend of mine, that on one occasion, he was so mad because a slave refused to answer a question, that he knocked him down with a club; and added, "I thought to G—— I had killed him." If a bad temper proves its possessor a beast, I should think *white-faced-beasts*, not very scarce. But such persons are condemned out of their own mouths. They call the negro wicked; is not this a proof of his manhood? Do they call their horses wicked? But let Richard Watson speak upon this subject. In a sermon preached before the Wesleyan Methodist Missionary Society, in London, April 28th, 1824, in which the religious instruction of the slaves in the West India Colonies was advocated and defended, we find the following:

"Essential distinctions of inferiority and superiorty had been, in almost every part of the Gentile world, adopted as the palliation, or the justification, of the wrongs inflicted by man on man; but against this notion Christianity, from its first promulgation, has lifted up its voice.—God hath made the varied tribes of men "of one blood." Dost thou wrong a human being? He is thy brother. Art thou his murderer by war, private malice, or a wearing and exhausting oppression? "The voice of thy brother's blood crieth to God from the ground." Dost thou, because of some accidental circumstances of rank opulence, and power on thy part, treat him with scorn and contempt? he is thy "brother for whom Christ died;" the incarnate Redeemer assumed his nature as well as thine, he came into the world to seek and to save him as well as thee; and it was in reference to him also that he went through the scenes of the garden and the cross. There is not, then, a man on earth who has not a Father in heaven, and to whom Christ is not an Advocate and Patron; nay, more, because of the assumption of our common humanity, to whom he is not a Brother.

Thus "the kindness and love of God our Saviour toward man appeared." But here brutal ignorance and affected philosophy agree to ask the question, "Who are men?" intimating, that, if the benevolent principles just laid down are not to be disputed, the application of them must be narrowed; and that, as to various tribes [illegible] tribes, for instance, to which the charity of missionary societies is extended, it is doubted whether they have any title to humanity. A civilized savage, armed with a power which an improved condition of society gives him, invades a distant country, and destroys or makes captive its inhabitants; and then pointing to their contrary colour and different features, finds his justification in denying them to be men.

A petty philosophy follows in the train, and confirm the hesitating deductions of ignorance. Its theory is, that the gradation of animated nature are gentle, and almost imperceptible, and, not content that the ape and baboon should fill up the chasm which exists between the quadruped and man, an intermediate link must be invented; and thus the colored skin and the peculiar visage of the negro and Hottentot are placed against their title to humanity, and millions, by the dreams of a theory, have been struck out of a family of God, the covenant of grace, and the fraternity which the Scriptures have extended to the whole race of Adam. But our Scriptures have not left us to determine the title of any tribe to the full honours of humanity by accidental circumstances. To man has been given the law, "Thou shalt love the Lord thy God with all thy heart;" and to be capable of loving God, is the infallible criterion of our peculiar nature. So extensively has this principle been applied by missionary societies, that the philosophy in question is now refuted more by facts than reasoning. They have determined whether the races cast out and spurned by this theory are our brethren, and, as such entitled to our fraternal yearnings; they have determined who are men, by determining who are capable of that universal and exclusive law to man,—the love of God. The negro, through all his shades; the Hottentot, through all his varieties; the Indians of America, and the natives of New-Holland, have all, in our own days, been inspired with the love of God through the Gospel; and again we see, that "in Christ Jesus there is neither Jew nor Greek, barbarian nor scythian, bond nor free, but that Christ is all in all." Thus have missionary operations not only enlarged the sphere of benevolence, but extended the vision of hoodwinked philosophy."

S. HOYT.

Concord Dec. 28 1835.

[More from the same in the next No.]

A certain gentleman who is not a member of the Temperance Society, being lately asked, by a dealer, to purchase some fine old Jamaica, dryly answered,—"To tell the truth, Mr.———, I cannot say I'm very fond of rum. If I take over six tumblers, it's apt to give me the headach."

ANTI-SLAVERY ALMANAC for the year 1836. Price $4 per hundred—6 1-4 cts. single.

POETRY.

Mr. Editor,—A few days since as I was reading that very beautiful poem, the Pleasures of Hope, I found some lines on Slavery, which pleased me, and thinking that they would be read with pleasure by others, I concluded to send them for insertion in the Herald of Freedom. I think we may justly conclude from the sentiment in these lines that the author was an *abolitionist.* We hope no pro-slavery man will throw aside this poem because it teaches this "hateful doctrine."

—

And say, supernal Powers! who deeply scan
Heaven's dark decrees, unfathomed yet by man,
When shall the world call down to cleanse her
shame.
That embryo spirit yet without a name,—
That Friend of Nature, whose avenging hands
Shall burst the Lybian's adamantine bands?
Who, sternly marking on his native soil
The blood, the tears, the anguish and the toil,
Shall bid each righteous heart exult to see
Peace on the slave, and vengeance on the free!

Yet, yet, degraded men! th' expected day
That breaks your bitter cup, is far away;
Trade, wealth and fashion, ask you still to bleed,
And holy men give *scripture* for the deed;
Scourged, and debased, no Briton stoops to save
A wretch, a coward; yes, because a *slave!*—

Eternal Nature! when thy giant hand
Had heaved the floods, and fixed the trembling
land,
When life sprung startling at thy plastic call,
Endless her forms, and man the lord of all!
Say was that lordly form inspired by thee,
To wear eternal chains and bow the knee?
Was *man* ordained the slave of man to toil,
Yoked with the brutes, and fettered to the soil,
Weighed in a tyrant's balance with his gold?
No! Nature stamped us in a heavenly mould!
She bade no wretch his thankless labor urge,
Nor, trembling, take the pittance and the
scourge;
No homeless Lybian, on the stormy deep,
To call upon his country's name and weep!—

But once in triumph, on his boundless plain
The quiver'd chief of Congo loved to reign;
With fires proportioned to his native sky,
Strength in his arm and *lightning* in his eye;
Scour'd with wild feet his sun-illumined zone,
The spear, the lion and the woods, his own,
Or led the combat, bold without a plan,
An artless savage, but a fearless man!

The plunderer came!—alas! no glory smiles
For Congo's chief on yonder Indian isles;
For ever fallen! no son of Nature now,
With freedom chartered on his manly brow;
Faint, bleeding, bound, he weeps the night away
And, when the sea wind wafts the dewless day,
Starts with a bursting heart, for evermore
To curse the sun that lights their guilty shore!

The shrill horn blew; at that alarum knell
His guardian angel took a last farewell!
That funeral dirge to darkness hath resigned
The fiery grandeur of a generous mind!
Poor fetter'd man! I hear thee whispering low
Unhallowed vows to Guilt, the child of Woe!
Friendless thy heart; and canst thou harbor
there
A wish but death—a passion but despair?

The widowed Indian, when her lord expires,
Mounts the dread pile, and braves the funeral
fires!
So falls the heart at Thraldom's bitter sigh!
So Virtue dies, the spouse of Liberty!

Dartmouth College, Nov. 17, 1835.

MISCELLANY.

[From the Liberator.]

Interesting Correspondence.

Boston, Nov. 21, 1835.

Francis Jackson, Esq.

Dear Sir,—Yesterday, at a meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, I was directed by a unanimous vote, to express to you the high sense, which the Board entertains of your generosity and noble independence in proffering as you did, unsolicited, the use and protection of your dwelling house to the Boston Female Anti-Slavery Society, when they had just been expelled by lawless violence from a public Hall. The duty thus assigned me, Sir, it is far more delightful to undertake, than it will be easy to perform in a suitable manner. If any thing should awaken our gratitude and high admiration, it is the conduct of a man, who steps forth and takes a decided stand in resistance to the multitude, when they are rioting in the way of evil countenanced and encouraged by the rich and influential; faintly resisted by the rulers of the people, and scarcely reproved even by the guardians of the public morals. Such a man, like a rock fallen into a rapid stream, may turn the whole current of popular thought and feeling—preserve the ancient landmarks, and avert devastation and ruin.

The outrages recently committed in various places, but especially in this city, will be an epoch not merely in the history of the Anti-Slavery cause, but of our country.—They have revealed, so that the blind may see, the alarming state of our guilty land. If this disclosure does not arouse the people to re-assert and vindicate their rights, then are they already *slaves in spirit*—and are fitted to become themselves the direct subjects of some despot, who will ere long arise and make his will their law. The citizens of Boston have presumed to do, what the Constitution of the United States peremptorily forbids even Congress to attempt. *They have 'abridged the freedom of speech.' They have trampled upon 'the right of the people peaceably to assemble.'* The apathy of our city government, and the tone of our newspapers (with two or three honorable exceptions) are indeed ominous of evil; but I cannot yet despair of Boston or our country. Other minds I know were affected as yours was, by the late exhibition of the spirit of anarchy in our midst; and I trust many more, whom I do not know, have been likewise moved. I will not believe that there are not yet many left, in this birth-place of the American Revolution, who understand on what is based the security of our civil and religious privileges; and who duly appreciate the importance of maintaining principle and law, and justice and order.

I doubt not sir, that your noble example will quicken others to manifest openly their attachment to what is dearer to *true freemen,* than houses and lands, and all earthly riches and honors.

I am, Sir, with gratitude
and sincere respect, yours,
SAMUEL J. MAY,
Cor. Sec. of the Mass. A. S. Society.

—

Boston, Nov. 25, 1835.

Dear Sir,—I have the honor to acknowledge the receipt of your highly esteemed letter of the 21st inst., written in behalf of the managers of the Massachusetts Anti-Slavery Society; and expressing in very flattering terms their approbation of my conduct, in granting to the Ladies of the Anti-Slavery Society the use of my dwelling house, for their annual meeting.

That meeting was, to all present, a most ieteresting and impressive one. It will ever be treasured by me, among the highly pleasing recollections of my life, that it was my good fortune to extend to those respectable ladies the protection of my roof, after they had been reviled, insulted, and driven from their own Hall by a mob.

But in tendering them the use of my dwelling house, Sir, I not only had in view their accommodation, but also, according to my humble measure, to recover and perpetuate the right of free discussion, which has been shamefully trampled on. A great principle has been assailed; one which lies at the very foundation of our republican institutions.

If a large majority of this community choose to turn a deaf ear to the wrongs, which are inflicted upon their countrymen in other portions of the land—if they are content to turn away from the sight of oppression, and "pass by on the other side"—so it must be.

But when they undertake in any way to impair or annul my right to speak, write, and publish upon any subject, and more especially upon enormities, which are the common concern of every lover of his country and his kind—so it must not be—so it shall not be, if I for one can prevent it.—Upon this great right let us hold on at all hazards. And should we, in its exercise, be driven from public halls to private dwellings, one house at least shall be consecrated to its preservation. And if, in defence of this sacred privilege, which man did not give me, and shall not (if I can help it) take from me, this roof and these walls shall be levelled to the earth—let them fall if they must. [illegible] They will appear of very little value to me, after their owner shall have been whipt into silence.

Mobs and gag laws, and the other contrivances by which fraud or force would stifle enquiry, will not long work well in this community. They betray the essential rottenness of the cause, they are meant to strengthen. These outrages are doing their work with the reflecting.

Happily one point seems already to be gaining universal assent, that slavery cannot long survive free discussion. Hence the efforts of the friends and apologists of slavery to break down this right. And hence the immense stake, which the enemies of slavery hold, in behalf of freedom and mankind, in its preservation. The contest is therefore substantially between Liberty and Slavery.

As slavery cannot exist with free discussion—so neither can liberty breathe without it. Losing this, we too, shall be no longer freemen indeed, but little if at all superior to the millions we now seek to emancipate.

With the highest respect,
your friend,
FRANCIS JACKSON.
Rev. S. J. May, Cor. Sec. Mass. A. S. S.

"The Times."

We find, under this head, in the last Knickerbocker, an excellent article upon the excesses which have taken place in different parts of the country, within the last six months. To a considerate man, these excesses must be matter of deep reflection, and to every individual in the community, they should be a subject of interest inasmuch as their general prevalence, will not only endanger, but absolutely destroy the tenure by which we hold our rights, religious, civil and political.—*Morning Post.*

The law is both helm and anchor to the State. Let go this, and you are at the mercy of wind and wave. Every one, therefore, who is embarked in this common exposure, must be taught to hold the law in proper estimation. The citizen must respect it, from the day he leaves his mother's arms, to the hour he lies down in death. He must observe its requisitions, and uphold its supremacy. This is a practical truth—in every sense, and under every view of the subject, practical. The law is not an abstraction—it is an actual and comprehensible thing.

It is, as far as it goes, the rule of right—and its sanctity must not be invaded. The rich and the poor must alike pay it homage. The innocent and the guilty must alike be permitted and compelled to prove its majesty. The substitution of force for law is the epoch of revolution. It snaps asunder the bonds of society,—it restores to every one the rights which he had tacitly relinquished, while it strips him of the advantages by which he had been a thousand-fold repaid, and says to him:—"Defend thyself,—let thy hand be against every man, for every man's hand will be against thee." Horrible condition! Oh, let the good sense and wise foresight of the people save our country, in all its cities and villages, within its ancient borders and through the wildest settlements from such a catastrophe! The law must be respected. Let this be the American sentiment. Let it infuse its spirit into the pulsation of every heart. Illegal measures, for whatever purposes, must not be thought of. Be the occasion ever so urgent, or the grievance ever so oppressive, the resort must be to the law, and to nothing else. Complain of the law's delay, or its injustice, as any may, submit to its restraints, and observe its forms, all must unless where one can plead conscientious difficulties.—Then the individual appeals from the legislation of earth to the law-giver in heaven, and prefers to endure the consequences of disobedience to the former, that he may retain the favor of the latter. Such a case is altogether peculiar; but even here the law must be enforced, while the sufferer anticipates his compensation in another world.—For if we would enjoy the blessings of civilization, we must live in subjection to the law. It matters not what be the excuse, nor who be the perpetrators. They who take justice into their own hands, in despite of legal instruments, take guilt upon their souls, and should be counted dangerous citizens, from a participation in these acts every good man should shrink as from the breath of pestilence."

Slavery.

Extract from Baron De Wimpffen's Voyage to St. Domingo in the year 1790.

The cracking of whips, the smothered cries, and the indistinct groans of the negroes; who never see the day but to curse it; who are never recalled to a feeling of their existence but by sufferings—this, Sir, is what takes place of the crowing of the early cock; and by the strains of this infernal harmony, was I awakened out of my sleep at St. Domingo. I started, screamed and fancied I had awaked in the gulf of Tartarus, between Prometheus and Ixion. And I was among Christians! Among the worshippers of a God—who died to mitigate the sorrows of the afflicted!—Custom has already weakened the effects of the impression; it will never obliterate it altogether.

A walk of an hour served to dissipate the chagrin of this gloomy awakening. I came back in time to see a a troop of male and female negroes lying against the wall, or squatting upon their heels, and waiting amidst a universal yawn, for the master's giving a signal of going to work, by loud cracks of the *Arceau** on their backs and shoulders—for you will hardly conceive, and indeed it cost six months' observation to convince me of the truth of it, there are negroes who must absolutely be beaten before they can be put in motion. The arceau is the true key of this species of watch. If I had chosen to take the word of the masters for it, I should have looked no farther for the cause of this singular disposition of the slaves, than to their natural sloth and inactivity; but on considering the matter a little more narrowly, I fancied I could see that these dispositions were marvellously seconded by the inactivity and sloth of their masters, who for the greater part, too ignorant and too unindulgent to comprehend that [illegible] can only be subdued by time and patience, find the plan of beating more practicable than that of instructing! The natural consequence of which is, that the negro, once accustomed to this treatment, can only be wrought on by rigor and severity. I have persisted, month after month, in lavishing on those who attended me, nothing but patience, gentleness, and good offices of every kind—all were in vain; the bent was taken, and nothing was left me, after all my endeavors, but the alternative of waiting on myself, or of having recourse to the *arceau.*

On the day appointed for the expedition, I repaired before it was light, to the place where the negroes were assembled to work, for the purpose of taking with me my friend Mazimbo, whom I regarded with affection on account of his gaiety, his readiness to oblige, the sweetness of his disposition, and his attachment to his female companion Loana. For one had put it into my power to save the life of this good and intelligent negress, and in consequence of it they had both conceived such an attachment for me, that their gratitude knew no bounds.

I found Mazimbo leaning on his hoe, and looking with a pensive air on the horizon, now ready to kindle with the first beams of day. "What are you about Mazimbo?" said I, "What are you looking at so attentively?" "*Passuma la ba*"—"*Mine country there,*"—said he stretching his arm toward the rising sun, while a tear trickled down his cheeks. *Mine country there,* too, thought I, but I have hopes of seeing it again; thou, poor negro, will see thine no more.

A lady, whom I have seen, a young lady, and one of the handsomest in the Island, gave a grand dinner. Furious at seeing a dish of pastry brought to the table overdone, she ordered her negro cook to be seized *and thrown into the oven, yet glowing with heat.*—And this horrible Megaera, whose name I suppress on account of her family; this infernal fiend, whom public execration ought to drive with every mark of abhorrence from society: this worthy rival of the *too famous* Chaperan, † is followed, and admired—for she is rich and beautiful!

So much for what I have heard, and now for what I have seen. The day after my return I was walking before the casa of a planter with one of his neighbors, when we overheard him bid a negro go into the enclosure of this very neighbor, pull up two young trees which he pointed out to him, and replant them immediately on a terrace he was then forming.

The negro went; the neighbour followed him, surprised him in the fact, and brought him to his master, whom I had by this time joined in the hope of witnessing a scene of confusion which promised to be amusing.

Conceive, Sir, what passed in my mind when, on the complaint of the neighbor, I heard the master coldly order another of his negroes to tie the pretended culprit to a ladder, and give him an hundred lashes.—We were both of us struck with such astonishment, that, stupified, pale, and shuddering while the unhappy negro received the chastisement in silence, we looked at one another without being able to utter a single word. And he who ordered, he who thus punished his own crime on the blind instrument of his will; at once the dastardly perpetrator and the unfeeling witness of the most atrocious injustice, is here one of the first organs of the law, the official organ of innocence! Heavens! if a pitiful respect for decorum forbids me to devote the name of this monster to eternal infamy—let me at least be permitted to hope that Divine Justice will hear the cries of the sufferer, and sooner or later accumulate on the tyrant's head all the weight of its vengeance!

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*A kind of short-handled whip so called in the colonies.

†A planter of St. Domingo who, in the same cirumstances, seeing the heat shrivel and draw open the lips of the unhappy negro, exclaimed in a fury, "The rascal laughs."

Faith and Works.

A worthy son of the church in the west Highlands, who had peculiar opinions respecting the "full assurance of faith," having to cross a ferry, availed himself of the opportunity to interrogate the boatman as to the grounds of his belief, assuring him that, if he had faith, he was certain of a glorious immortality. The man of the oar said he had always entertained a different opinion of the subject, and begged to give an illustration of his opinion. "Let us suppose said the ferryman, "that one of these oars is called faith, and the other works, and try their several merits." Accordingly, throwing one oar in the boat, he proceeded to pull the other with all his strength, upon which the boat was turned round and round and made no way. "Now," said he, "you perceive faith wont do, let us try what works can do." Seizing the other oar and giving it the same trial, the same consequences ensued. "Works," said he, "you see wont do neither; let us try them together." The result was successful; the boat shot through the waves, and soon reached the wished for haven. "This," said the honest ferryman, is the way by which I expect to be wafted over the troubled waters of this world to the peaceful seores of immortality."

Touching Anecdote of Cobbett's Married Life.

"I began my young marriage days in and near Philadelphia. At one of those days to which I have just alluded, in the middle of the burning hot month of July, I was greatly afraid of fatal consequences to my wife for want of sleep, she not having, after the great danger was over, had any sleep for more than forty-eight hours. All great cities in hot countries are, I believe, full of dogs; and they, in very hot weather, keep up during the night, a horrible barking, and fighting, and howling. Upon the particular occasion to which I am adverting, they made a noise so terrible and so unremitted, that it was next to impossible, that even a person in full health and free from pain should obtain a minute's sleep. I was, about nine in the evening, sitting by the bed: 'I do think' said she, that I could go to sleep *now,* if it were not for the *dogs.*'—Down stairs I went, and out I sallied, in my shirt and trowsers, and without shoes and stockings; and, going to heap of stones lying beside the road, set to work upon the dogs, going backward and forward, and keeping them at two or three hundred yards distance from the house. I walked thus the whole night, barefooted, lest the noise of my shoes might possibly reach her ears; and I remember that the bricks of the causeway were, even in the night, so hot as to be disagreeable to my feet. My exertions produced the desired effect; a sleep of several hours was the consequence; and, at 8 o'clock in the morning, off went I to a day's business, which was to end at six in the evening."

Decision of Character.—When Luther was summoned before a crowned Diet, and was commanded to retract his declaration, he addressed himself to the Emperor Charles V. who presided, and said, "As your majesty and the sovereigns now present require a simple answer, I reply thus without vehemence or evasion: Unless I be convinced by the testimony of Scripture, or by plain reason, and unless my conscience be subdued by the Word of God, I neither can nor will retract any thing, seeing that to act against my own conscience is neither safe nor honest." After which he added in his native German, the preceding having been spoken in Latin, "Here I take my stand. I cannot act otherwise. God be my help, Amen."

"The Deuce."

"*Calebs in search of a wife,*" was compelled to take shelter from a shower, in a late pedestrian excursion, under a hospitable roof, in Connecticut. Here his attention was fixed upon one of the fairest daughters of New-England, whose dress and manners were such, as to correspond to her person. "If the soul and mind prove as fair as their habitation," said he to himself, "why need I seek further?" At this moment the words, "*The Deuce,*" fell from her lips, and scattered his incipient air-castle to the winds. "True," says he, "L. is not aware that *The Deuce* is synonymous with *The Devil*; but that *one word* shows, that she is more familiar with low life, and vulgar ideas, than her appearance would indicate; it will be of no use to make any further inquiries in relation to her."

This incident is introduced for the moral it should convey. How often one ill-advised expression *may* change the whole future course of a person's life. And how many young men and young women allow themselves in the use of expressions, which, to say nothing of their estimation in the sight of God, can *in no case,* be of any possible advantage;—but which may, when little suspected, degrade them in the opinion of persons whose esteem might have been of incalculable advantage. Perhaps Cælebs in this case may have judged too hastily—but the habitual use of *one* such expression is not often a solitary failing; and like a rock, raising its head above the water, it seems to say to the curious navigator,—"Stand off! beware of the shoals you cannot see."—*Cælebs Himself.*

Leap Year. The coming year, 18 will be, what is denominated in the alm nacks, bissextile or leap year, contain one day more than ordinary years, by addition of twenty-four hours to the seco month, February.—Leap year is import to all unmarried people, inasmuch as dur its continuance, it is the especial prero tive to make love to the gentlemen, and especial duty of the gentlemen, under severe penalties, to accept and reciproc the proffers of love from the other sex. The authority for this regulation is found an old volume, entitled, "Courtship, Lo and Matrimonie," printed in the year 15 which has lately fallen in the possession the editor of N. Y. Transcript, and fr which the annexed extract is made.

"Albeit, it is nowe become a parte of Commun Lawe, in regard to the social lations of life that as often as every sextile year doth returne, the ladyes ha the sole privilege durin the time it con ueth, of making love unto the men, wh they maye doe either by wordes or loo as unto them it seemeth proper; and mo over no man will be entitled to the be of Clergy who doth refuse to accept the fers of a ladye or who dothe in any w treat her proposal with slight or contume

Sheet Iron Steamboat.—A sheet Steamboat has recently been put in succe ful operation on the Canal. It was buil Poughkeepsie, and is reported to be ow by Mr. Parmalee of that place, and so gentlemen in this city. It is propelled an Engine somewhat on the Locomo plan, acting upon a central wheel forw of the machinery. She has a very sh bow, and runs at the rate of 7 miles an ho without making any swell or wash aga the banks of the canal.

We learn that she has proceeded on Buffalo, and if the project succeed it w effect a great change in the system of ca transportation. Mr. Thaddeus Joy, one our oldest forwarders, and a gentlem whose opinions are entitled to great respe states his confidence in the inventio *Albany Daily Adv.*

Happy Days. A paper was found a the death of Abderama III, one of the Mo sh Kings of Spain, who died at Cordov 961, after a reign of fifty years, with the words written by himself:—"Fifty ye have passed since I was Caliph. I have joyed riches, honors and pleasures; Heav has showered upon me all the gifts that m could desire. In this long state of app ent felicity I have kept an account of many happy days I have passed, their nu is fourteen. Consider then, mortals, wh grandeur, what is the world, and what life?"

O'Connell's Wife. With all that is a ledged against the agitator, it seems that h possesses in an eminent degree the fin feelings of the heart. On his wife bei toasted at a dinner given to him at Ne castle, he made the following feeling re ponse:

"There are some topics of so sacred a sweet a nature, that they may be comprehe ded by those who are happy, but cannot p sibly be described by any human being. A that I shall do is to thank you in the na of her who was the disinterested choice o my early youth; who was the ever chee companion of my manly years; and who the sweetest solace of that "sear and yello leaf" age at which I have arrived. In h name I thank you, and this you may rea ly believe: for experience, I think, will sh to us all, that no man can battle and stru gle with the malignant enemies of his co try, unless his nest at home is warm a comfortable—unless the honey of hu life is commanded by a hand that he love

A Caution. As the cold weather a proaches, and large fires are necessary con fort, it is the duty of parents to chang the inflamable, cotton, summer garmen their children, for the less combustable terial of woolen, in order to guard agai the sad accidents, which we regret to not unfrequently happen every year, es cially at the commencement of winter. There cannot be a fate more dreadful ei to a child or an adult, than that of be BURNED TO DEATH; and as shocking ins ces have occurred not only to children, to females, we cannot but advert to the s ple discovery of Richard Phillips, publis sometime since in an English Periodic for their prevention. He deduced from principle of the ascension of flame, that dies ought to *lie down* as soon as they cover their clothes to be on fire, that the p gress of the flame will by that means be stantly checked, and may be easily ext guished, without any fatal injury, as usu to, the head, the face, bosom or throat. proved this principle by the following expe iment: he took two slips of printed cotton yard long, and on lighting one of them the lower end, holding it perpendicular, was consumed to a cinder in a fifth o a minute, and the volume of fla was so great as to rise two feet. He the lighted an exactly similar piece of cotton an laid it horrizontally on a pair of tongs, so to be hollow, and in this situation it wa five minutes burning, and the flames at on one time ascended an inch in height, and might have been extinguished by the thumb or finger. This plain and easy experiment ought to be read in the presence of the fe males of every family.—*Mer. Jour.*

A man of wit would often be embarrassed without the company of fools.

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